



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XV.

MISSIONARY.

CEYLON.

Extract of a letter from Rev. Levi Spaulding, to his brother in Dover, N. H. dated Ceylon, November, 1829.

"It is now more than ten years since, standing with you on the wharf in Boston, ready to depart, we sung 'Blest be the tie that binds' with our fathers and brothers and friends.—That scene is ever before our eyes as a present object, on these anniversaries, and we seem to hear the same sounds of praise and prayer that we then heard—see the tears and sympathy and the farewell waving of handkerchiefs—and feel what we then felt—and we never fail to join our hands in a little circle, and with hearts mutually and forever pledged, to join in singing the same hymn, to the same tune.

When we arrived here, we felt that we had got home, and this joy at the time could not be surpassed even by the open arms and warm salutations of our brethren and sisters. I shall now give you a short account of what we then found, and what we now see. You must understand, however, in all I may say by way of comparison, that our older brethren had made a beginning, and for the time they had been on the ground, and considering the obstacles they were obliged to encounter, they had done much, though it appears but little. When we arrived, there were only two stations, at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains, and heat and banyans. The buildings at the other three stations now occupied, were tumbled down, overgrown with bushes, and inhabited by owls, serpents and scorpions. At each of these five stations, there are now comfortable houses and other buildings, for the accommodation of a family and a church. Then there were about a dozen native free schools, connected with the mission, in which there might have been 400 boys—now there are more than ninety schools and four thousand children connected with us. When we came, there were no girls in these schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerable introductory school-book; and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles, or portions of the Old Testament are read in the schools every day. Then

there was no press, and only about one tract to one thousand people—now we have three presses, and have a printer, and with the exception of a few on hand, have distributed one edition each, and of some the second and third edition of fourteen different tracts. Then, our system of boarding schools was like the world at the creation, without form and void, and the few youth who attended, were almost compelled to come—now, that shapeless beginning has assumed a form and system and motion with one hundred and fifty boys and thirty girls, and our Seminary stands higher above the heads of the mass of the people here, than Oxford or Cambridge above the people of England; though it may be unworthy the name of a college or university. There was then no well educated native to assist us—now, fifteen or twenty young men of good promise have left the Seminary, and are either employed by us or others as teachers or as readers. Others who have been taught in our mission, though they have not pursued a regular course, are employed by government, as interpreters at their courts, or as parish notaries, &c. Then three native lads had been admitted to one church—now, there are more than one hundred. Then, the people heard and saw evil spirits and goblins in all these old churches and houses, and considered themselves polluted if they ate or drank on our premises—now these ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and sleep and live within our gates. The best of us then, was only able to stammer in the Tamul language, and as for the Indus band, they had only begun the alphabet, and could not speak a word; and all were quite unaccustomed to the climate; now, there is no one among us who does not, on any occasion, speak readily extemporaneously, and as for our constitutions, we are become natives. True, we are not so able to endure fatigue as when we came—our gait and motions are slower, but with more experience and prudence we may do twice as much in a month that will turn to account, and find ourselves quite as free from pain, as we should probably be, if in America. It is true, the effects of all our labors on the mass of the people, would not be very visible to a traveller; but we who have been on the ground, can see that the progress of sin is in some measure checked; it does not roll through the country like a flood, as it did then. It only bursts out occasionally, or flows in hidden channels. A spirit of inquiry is excited, the shadow of heathenism on Sevan's dial has gone back

ten degrees; the stone is rolled from the well's mouth; and were it not for the two giants, Caste and Customs, who hold this people with more than iron grasp; I see few obstacles to the entire triumph of Christianity.

Now I ask you, to look over this short statement of facts, with the eye of a lawyer; turn back and look at the heads of argument; then put conscience on her bench; and with the whole subject in your mind's eye, state the case. Look at the generations which have gone by, who worshipped their 3,300,000 gods, and still knew little or nothing of heaven or hell—look at the present generation, who begin to have some notion of light, in distinction from darkness; though they may yet see men as trees walking. Look at the generations who shall inhabit this land until the trump of God shall summon all to judgment, and be the signal for lighting up the funeral fires of the world—and with no coloring nor eloquence, but the coloring of eternity, and the eloquence of fact, leave the judge to pronounce the sentence. Is not the success of our labors thus far, worth all the personal sacrifice that has been made? is it not a rich reward for all the property the churches at home have expended to carry on the work?

BOMBAY MISSION.

Extract of a letter from Mr. Boardman, one of our Baptist Missionaries in Beyroot, dated

TAVOY, Dec. 12, 1829.

My Dear Brother,—Your letter of Dec. 26th, the last we have had from America, was received with the book, a few days before the decease of our first born, in July last, and the first use we made of the Hymn-book, was to give out a hymn at her funeral. It was the 1274th hymn. Ever since, I have kept that hymn-book on my table. I should have answered your letter sooner, but you will have heard before this reaches you, that we have passed through afflictive and dangerous scenes of late. In the recent revolt at this place, the insurgents passed directly by our house while we were asleep, but God kept them from hurting us. And when the British troops evacuated the town, two or three hundred of us were huddled together with all our baggage and hundreds of casks of powder, all in one building, in danger of explosion, starvation and of massacre; which danger continued six days. One poor creature was smothered to death. But the Lord delivered us, and blessed be his holy name. We are now in comfortable circumstances, have baptized three persons since the revolt, and have some encouragement respecting others. The Karens in particular, a race of wild men who inhabit the forest, seem inclined, as a body, to embrace the Gospel. Seven of these have already been baptized, and several others are candidates for that blessed ordinance. I spend a considerable part of my time in travelling about from village to village, and am expecting, with divine leave, to take a long tour among the Karens in a few days. I shall probably be absent from my dear family six or eight weeks. But O, my dear brother, you know not how unworthy I am of being thus employed. When I think on my past life, and my present state, I am filled with

confusion at the discovery of my unlikeness to my dear Saviour. My late afflictions have led me to take a new view of things. I fear I am not what I have wished people to think me. If ever there was a cumberer of the ground, I am he. I bless God that he has given me to see something of my utter vileness and unprofitableness. O that I could follow on to know the Lord and to become like him. If I may judge from some things which I have seen in you, my dear brother, I suppose your own mind has been led, somewhat like my own, to contemplate the utter vanity and emptiness of all worldly enjoyments, and the uncongeniality of the tempers prevailing in the world, even among professing Christians, with the temper of Christ. To myself the Christian world seems to be asleep, and to have cast off the spirit of Christ, and to have adopted a worldly spirit as unfriendly to Christ as darkness is unfriendly to light. Among the sleepy ones I have been the sleepest, and would to God I could now shake off my slumbers, and commit to the world, worldly things. The love of pleasure, riches and amusement, prevail to a most alarming extent; truly I am astonished at myself—I am astonished at others, I grieve for all. The Holy Spirit will not bless us unless we renounce our worldly ways, and imitate the Saviour in his poverty, sufferings, lowliness, and universal benevolence. Luxury, and plenty, and ease, will bring a curse on the church and on individuals. Let us fervently pray, my dear brother, for each other and for the Church of God.

I hope your affliction, in reference to your eyesight, if not removed, will be greatly sanctified to you. The Star which you so kindly sent, has afforded me much interest and pleasure. Present my Christian love to the ministering brethren and other friends of Zion in your city, and ask them to pray for their very unworthy brother. My dear partner unites with me in very affectionate regard to yourself, your sister and children, and other friends from whom we received so much kindness while in your city.

Yours very sincerely,

GEO. D. BOARDMAN.

MR. JOSEPH WOLFF.

The following is Mr. Lewis Way's just and eloquent description of his fervid friend.

Wolff appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man, who at Rome calls the pope 'the dust of the earth,' and tells the Jews at Jerusalem, that 'the Gemara is a lie,' who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a pacha, or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and

pay without money—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct, and yet accommodates himself to all men, without giving offence to any; such a man (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manners and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless. "Aut inveniet viam aut faciet;" but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing. Thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent: thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that whatever he is, he is in earnest; they acknowledge him to be a sincere believer in Jesus of Nazareth; and that is a great point gained with them; for, as you know, the mass of the ignorant and unconverted deny the possibility of real conversion from Judaism.

From the N. Y. Evangelist.

NEW-HAVEN DIVINITY.

No. II.

Nature of Sin.

From the views of free agency which the New-Haven theologians have adopted, as importing a power to a given act and its opposite, it follows that nothing is sinful but sin; and nothing is properly called sin but sinning, i. e. actual "transgression of the law" of God, or *doing wrong*. When we speak of sin as consisting only in action, we do not mean simply outward visible conduct, such as stealing, lying, murder, and the like; but include both the external act and the inward intention, all that is voluntary about a man's conduct or course of life; all the wrong which he does when he might have done otherwise. This of course includes sin of heart and life—sins in thought, word, and deed—sins of omission and commission. It excludes all the created properties of man, all which pertains to his constitution as an accountable agent, all which God made in man.

The New-Haven divines have denied that mankind are *born sinners*. They find no declaration in the Bible, which when interpreted as other parts of the Bible are interpreted, teaches that mankind are born sinners. And they certainly cannot believe it on any lower authority than a plain and express testimony of scripture. For it is contrary to first principles, to charge mankind with any sin in being born; because they could not help it. And further, the sin of which they are guilty in being born, as it is not voluntary, must be *inherent*. I speak now on the principles of those who maintain that mankind are born sinners. And if sin is inherent, without any act of their

own, it must be inherent either in the body, or in the soul, or must result from the union of soul and body. Now the scriptures expressly teach that God makes the body, and the soul of man, and unites them together. If there is any wrong in it, therefore, it cannot be a man's own wrong, for he did not do it. It can be the wrong of no other being but God, for he did it. We think this is expressly making God the author of sin.

The idea that God made us, is fundamental to every religious exercise. The original religious inquiry is, where is God, my *MAKER*? That is the being on whom we are dependant, and whom we are bound to worship. If God did not make us, soul and body, as we came into the world, all we are, till we make ourselves sinners, I see not how we are ever to have any religious feelings towards him.

There is another thought on this point, worthy of consideration. All sin deserves everlasting punishment in hell. "The wages of sin is death." Now if mankind are *born sinners*, they deserve to be sent to perdition as soon as they are born, before they have done any thing at all. But they have then nothing in them, which God has not given them. Of course, if they are lost, God punishes them forever, for that which he himself gave them.

As far as I have observed in conversation, I think those who hold that mankind are born sinners, do not mean it in this sense, that they deserve everlasting punishment for being born, or that God creates men sinners, and then punishes them for it. Accordingly I do not find that those people who hold the doctrine, are willing to admit that infants, all or any, are lost, without actual sin. They suppose that they are saved, in some way, they cannot very well tell how, by Christ. But God has nowhere said that he will save them, any or all, through Christ. Those who are saved through Christ, are saved *by faith*. Who preaches the gospel to infants, as the object of faith?

The very fact that all who hold to birth sin, immediately invent some remedy, shows that the human mind instinctively shrinks from the idea of making them transgressors without any agency of their own, and punishing them for the sin of being born.

The prevailing difficulty in people's minds, in regard to giving up the idea of birth sin, seems to be this. If mankind are not all born sinners, they do not see how we can be sure that they all become sinners. But the answer is, that God, who sees the end from the beginning, knows the certainty, and has revealed it to us, for our faith. Of course we know it is so, that all mankind sin, as soon and as long as they are capable of sinning, except as renewed by sovereign grace. Besides, as all mankind are born substantially alike, the same things, in their nature and circumstances, which lead a part to sin, lead all to sin. "For there is no difference." And if still any cannot see *how* or *why*, they should all sin, and destroy themselves, they can at least believe the *fact* upon the testimony of Him who cannot lie.

There is one other difficulty sometimes suggested. People say, every effect must have a

cause. Sin must have a cause. And the cause of sin must be sinful. And this can be no other than a sinful nature, with which men are born. "The cause of evil choices," says Dr. Green, "is a moral corruption existing in the soul." But then the question recurs, what was the cause of the *first* sinful choice that ever took place in the universe? Holy Adam sinned, and many of the holy angels. Their first sin was the choice of disobedience. What was the cause? Had they a previous "moral corruption existing in the soul?" This whole argument is one of philosophy and metaphysics, as much so on one side as on the other. The question is, *which philosophy* is the true one; that which holds men to be born with a sinful nature, and thus virtually holds that men are sinners as God made them, when the Bible says "God made man upright;" or that which ascribes all the guilt and blame of man's sin to his own free and wicked choice, doing wrong when he might have done otherwise.

So far as the Scripture argument goes, we have the views of the most learned Biblical scholar in our country, and the most learned in the world that holds to prove evangelical principles; one who has no connection with New-Haven, and who is strenuously claimed on the other side. In a letter in the Quarterly Christian Spectator for March, 1830, he says, "According to my views of Ps. li. 5, an accurate translation would take the passage quite out of the limits of the present controversy. Such a translation is as follows: *Behold, I was brought forth in iniquity, in sin did my mother conceive me.* The iniquity in question applies to her that brought him forth, and not to the child that was produced. The parallel line in the latter part of the verse, shows that the first part is to be so construed. What the Psalmist means to say, is that he was not only a great sinner himself, but that he was born of one who was also a sinner. It is the natural language of deep humility.

"The passage in Ps. lviii. 3. viz: 'The wicked are estranged from the womb; they go astray as soon as they be born, **SPEAKING LIES,**' is well adapted to show what excessive use has been made of language of this nature, by those who were pressing it into the service of some favorite theory.

"That which is born of the flesh, is flesh." "By nature children of wrath." "All that I can perceive to be decided by these passages, or by any others like them, is simply this, viz: that men in a *state of nature* (which means an unregenerate state, a state the opposite of a gracious or renewed state), are carnal, and children of wrath. Who that believes in the depravity of unregenerated men, will doubt this? But then how can we gather from this, at what time depravity commences? The Apostle Paul has told us, that it is not *before* birth. Rom. ix. 2. Have any of the Apostles or sacred writers told us *definitely*, how soon *after* birth it begins? I can only say, that I do not find any decisions of this nature."

Thus this learned writer removes the scripture difficulties, and leaves this whole subject to the decision of the *common sense*, or uniform and unbiased judgment of mankind.

I will only remark further, on this subject, that the defenders of evangelical truth are always obliged to take this ground, in their argument with opposers. The Unitarians, a few years ago, undertook to represent it as a part of the orthodox faith, that "God creates men with a sinful nature, and then punishes them for it." And there is no way of evading this charge, if we hold that mankind are born sinners, or born with a sinful nature. For it is an unquestionable truth that men are born just as God creates them, and with just the nature that he gives them. They are not sinners until they actually transgress the law of God, in heart or life; in thought, word, or deed; by sin of omission or of commission. This they invariably do as soon as they are capable of it, at the commencement of their moral existence, with the first accountable act. *For this*, when done, they are justly liable to eternal punishment, proportioned to the aggravation of the offence. And from the just punishment of transgression, they can obtain deliverance only by the exercise of repentance towards God, and faith in our Lord Jesus Christ.

The Unitarian reviler was ably answered, and silenced, on this ground, that whatever individuals may have said or thought, the orthodox, as a class, are to be judged from those principles in which they agree; and that they do not, as a class, hold that "God creates men with a sinful nature, and then punishes them for it;" nor any other doctrine which by fair inference involves this. And since that refutation, the charge has not been repeated by the Unitarians. They know now, that orthodoxy, as such, includes no such principle. They are silenced and dare not repeat the charge.

J. L.

AMERICAN EDUCATION SOCIETY.

FACTS

Showing the want of Ministers. (Continued.)

BAPTIST CHURCH.

Comprising the Associated Calvinistic Baptists.

The Baptist Tract Magazine for March 1830, published at Philadelphia, contains a corrected summary of the religious statistics of this denomination,—collected with great care from original sources of evidence. The list is not complete: but the following is the number of ministers and churches, as far as obtained.

Number of churches	4370
do. of ministers	2939
difference	1431

GERMAN REFORMED CHURCH.

The following summary is not far from correct.

Congregations	500
Ordained ministers	120
Candidatas	15—135
Difference	365

EVANGELICAL LUTHERAN CHURCH.

Congregations	(about) 800
Ministers	(perhaps in all) 250
Difference	550

CONGREGATIONAL CHURCH IN NEW-ENGLAND.

It is estimated that not less than 250 CONGREGATIONAL CHURCHES ARE VACANT in New England: and probably that number of ministers, if well qualified and devoted men—could be immediately employed by this denomination, in addition to those now employed.

METHODIST CHURCH.

In regard to this church, it is not known to what extent, there is a want of ministers.

Other denominations might be named but the above statements are sufficient for the present purpose.

CONCLUSION.

Taking the difference in numbers between ministers and churches in the above denominations, as indicating the number of ministers actually wanting to give to each church and congregation the entire services of one man, we have the following result:

Presbyterian Church	- - -	449
Episcopal Church	- - -	200
Baptist Church	- - -	1431
German Reformed Ch.	- - -	365
Evangelical Lutheran Ch.	- - -	550
Congregational Ch. (say)	- - -	200
		3195

More than 3,000 ministers wanting to give to each church and congregation, belonging to six denominations of Christians, the entire services of a Pastor.

But this is making no exception for superannuated ministers, for ministers usefully employed in some other branch of service beside that of Pastoral labor—such as Presidents of colleges, Professors, Instructors, Secretaries and Agents of benevolent societies &c., and for ministers who labor under some unfitness for the work to which they have devoted themselves. Subtract these from the whole number, and there will be nearer 4,000 ministers now wanting to supply churches and Societies actually organized and needing Pastoral labor in six denominations.

How many then are necessary to supply the destitute of all denominations—how many more to preach to the multitude who come under no visible organization—and how many more still, to furnish only a small share of the Missionaries who are wanted to carry the Gospel to the heathen!

"Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

CORRESPONDENCE OF THE AMERICAN HOME MISSIONARY SOCIETY.

OHIO.

From Rev. E. Bouton, Centre Farmington, Ohio.

Season of Refreshing.

In a former letter I believe I may have mentioned that there was some little indications of seriousness at Newton. At their last communion six were added to the church. I see more and more to convince me that the incorruptible

seed of the word, though sown on apparently the most unpromising fields, will not be lost. This, for the encouragement of Missionary efforts, is illustrated in Newton, but more clearly in Farmington. Six months ago this was so unpromising a field, and the prospects so apparently hopeless, that I thought I must abandon it. But what a change! Now almost every young person in this congregation, or who has been at all under the influence of our society, is under serious impressions. Among these we number about twenty who are indulging hopes—some with more assurance, and others with fear and trembling. Two of our trustees who signed the application to your Society are included in the above number. Their cases are as deeply marked and as satisfactory as any we have. Though there have been cases of deep and overwhelming impressions, yet there has been no irregularity or confusion. This work hitherto has been characterized by the most perfect order, and no visible opposition. Those under distress seem not so much distressed from the apprehension of punishment as from a sense of guilt; those who hope seem to be resting their hopes alone on Christ, and on the sovereign mercy of God in Christ. As far as I can understand their feelings, they feel I think that God has a perfect right to have mercy on whom he will have mercy, and that he would be perfectly right to have no mercy on them. We have in operation two Sabbath Schools, and some of the larger scholars are among the subjects of this work. The prospects of this people are encouraging; they will, I think, be a happier people, and soon be able to do more for the support of the Gospel than formerly.

NEW-YORK.

Revival in Cicero, Onondago Co.—Letter from Rev. T. Baldwin.

Within the period of which it now becomes my duty to report to you, this congregation has been favored with one of those seasons in which our divine Lord is pleased to enlarge his people, and advance the interests of his kingdom on earth. At the date of my last report, the number of this church was 87; since that it has increased to 111. Three have been quite recently dismissed, leaving its present number 108. The more favored weeks were in the months of March and April. By some, at least, in this place, a scene was then witnessed, the impressions of which time can never efface. Eternity only can fully disclose its genuine results, and it is believed that there are those among us who will then look back to it with gratitude and praise, as being the period when they commenced a new and heavenly life.

But your general instructions to me seem to require a notice of particulars pertaining to my labor, somewhat in detail. In the month of August, the session having districted the church, engaged in visiting its several members, with a reference to a simultaneous report from every individual. In this report, which was made in the presence of the church, September 5th, scarcely any thing appeared, even from a single individual, of the life of religion, or that encouraged the hope of a revival. In the

course of the autumn, an instance or two of special seriousness occurred, which issued in hopeful conversion; but so profound was the sleep of God's professing people, that really no notice was taken of the occurrence. In the month of January, the rumor of a spiritual shower was heard upon our southern border. A few individuals of the church began to be in pain for the desolations of Zion, and the prospects of those who are without hope. Steps were taken to correct various irregularities which existed in the church, and a little began to be done by way of passing from hobso to house, for conversation and prayer. Not many weeks subsequent, repeated instances of deep anxiety became public, and occasional meetings soon became thronged. In two or three of these districts, the excitement for a time appeared to be indeed great, but it was not of protracted continuance. Not that it is with us now as it was before the excitement took place. Of the church, a goodly portion has seemed to have profited by the work, and a few precious souls, it is verily thought, have passed from death unto life. At our season of communion, in March, four were added to our church; and in May, eighteen, being a part of the visible fruits of the revival. Other denominations have received additions, and there are those yet indulging hope, who have not made a public avowal of their experience.

*Refreshing in North Penfield, Monroe Co. N. Y.
Letter from Rev. R. Dunning.*

Since my last report, the Lord has been carrying on his great work of subduing the stubborn hearts of sinners, and exhibiting the omnipotent efficacy of Christ's atoning blood. I cannot give you the exact number of hopeful conversions in the bounds of the society, but I may safely say I think, rising of seventy. Forty of these persons have united with the Presbyterian church; some more are expecting to do so, and others have joined the Methodists and Baptists. Besides the forty who have united with the Presbyterian church, as fruits of the revival, ten have been added by letter and profession, making in all, for three months, fifty persons; fifteen months ago the number of members in this church was forty-four. Their present number is one hundred and three. I make mention of numbers not boastingly, but to show what the Lord has done for us, "whereof we are glad." Neither would I maintain that numbers constitute the prosperity of a church without piety. An ungodly profession can only be considered as a dead weight, if not a curse, as Achan was, on the church of God.

The church and congregation in this place have, for the first time, a settled minister. I was called to be their pastor, and was ordained the 2d of June. A Sabbath school has been formed in the centre of the society under favorable auspices. In other places around, attempts have been made which have not proved very successful.

The temperance cause in this town is beginning to move forward. A society was formed a few months ago, and there are now one hundred members. In my neighborhood a few days ago a dwelling-house was put up without

ardent spirits; the first one ever put up in the town without the liquid poison. Others are taking the same stand on this subject.

From Rev. O. Brown, Westport, Essex Co., N. Y.

It is with deep regret that I state, that the sickness of myself and family has, in some degree, curtailed my labors, and no doubt my success; yet I have not been wholly idle, nor have I labored entirely in vain. There has been a gradual accession to our church the past year, mostly by profession. Since receiving my commission, I have made three hundred and fifty family visits, mostly in my own parish, have preached one hundred and seventeen sermons, and attended sixty-five conferences and prayer meetings; have baptised eleven adults, on the profession of their faith, and twenty-two children. Twenty-eight have been received into the church, six by letter, and twenty-two by profession; and several more will no doubt be received at our next season of communion, in September. Our church now contains one hundred and five members; thirty-two males and seventy three females. Thus you see, that the Lord is pleased to smile upon us, and build us up.

Revival.

Some time last fall, a revival commenced in the Baptist Society at North West Bay, and has extended into several different parts of the town, bringing under its power the drunkard and universalist, as well as the moralist. Since that time, probably there have been nearly ninety hopeful conversions. I know not the exact number that have connected with that church. In one neighborhood, containing about twenty families, every person but four, that is above ten years of age, is now indulging the hope of adoption into the family of Christ. Since my last report, a gentle shower has distilled upon the neighborhood in which I reside. There have been several hopeful conversions, and many have been, and indeed still appear deeply impressed with a sense of their guilt and danger. And yet professors, as a body, seem careful and troubled about many things; and I fear, will continue busy here and there until the Spirit will withdraw.

From the Evangelist.

CONGREGATIONAL CHURCH IN NEW-BEDFORD.

The following brief and interesting history of the Congregational Church in New-Bedford, Mass. kindly furnished us by the pastor, we think will be perused with no ordinary share of interest.

Through our mutual and beloved friend, Rev. J. Brown, I received your request, that I would furnish some account of the church with which I am connected. I am the more inclined to comply with this request because the history of the North Con. Church in New-Bedford greatly magnifies the riches of divine grace. I must say the way in which God has led this church is not to be imputed to my wisdom or fidelity. I have been the unworthy beholder of what

God will do for an afflicted people who put their trust in him. As I must occasionally speak of myself in the following narration, I hope that it will be understood that I do it from necessity and not because any praise is to be ascribed to me.

The Congregational Church in New-Bedford was organized in October, 1807. Some time before this a house for worship had been erected. For years after the house was built, Dr. Samuel West, an Arminian, as I suppose, occupied it a portion of the time. The church when formed embraced ten male members, most of them advanced in life. These men differed widely in their sentiments, yet for some reason they all subscribed to an evangelical confession of faith and covenant. *The same we now use.* With occasional preaching they remained much as when organized, till November 1809, when the writer was invited to preach four sabbaths; and then twelve more. In this time God was pleased to pour out his Spirit. This was a new thing altogether in the congregation, and awakened many feelings on all sides. Eight males, together with a number of females, were added to the church. When my sixteen sabbaths had expired, a majority of proprietors in the house were ready to introduce a Unitarian candidate. This was done early in 1810. The church as a body continued to hear him till Sept. of the same year, when, after seeking the best advice, with much prayer and many tears, they voted 12 to 5 to procure a place of worship, as they were wholly dissatisfied with the instruction of the candidate, he being directly opposed to their own confession of faith. This was not done till every effort had been made to bring about peace with the proprietors of the house. It will be seen at once the church was small, and it was very poor at that time. As they could procure no place but an upper room, few of the Society were disposed to go with them. Truly they were an unpopular company, and congregated in a very unpopular place. I was then invited to return, and reluctantly did so. I was very young and suffered myself to be guided in this matter by my fathers in the ministry. I found the church on my return, as will be perceived, in most unpromising circumstances.

I was induced to continue with them till July, 1810, when I consented to be ordained with a support of *four hundred dollars.* They asked no aid from any missionary society, and they received none. The few who raised this incompetent support, did not inquire what they could do conveniently, but what they must do to have the Gospel, for that they could not do without. I hesitate not to say the same feelings and sacrifices would take *three-fourths* of the feeble churches out of the hands of the H. M. S. Here it should be remembered they had to pay a high rent for their room for worship, and felt sacredly bound, as they have ever since, to take care of their own poor. The town never has made provisions for a poor member of this church.

In 1813 the God of all grace remembered this little church, and gave them tokens of his favor by adding ten or twelve to their number. Before, and at this time, the congregation was

so enlarged that the small upper chamber became too strait for their accommodation. An effort was then made to build a place for worship on leased land. A building was put up about which I need say nothing, only that it cost \$800. Though it had no steeple nor paint inside nor out to attract attention, and introduce its worshippers to notice, it was a happy place to them, and is now a vestry where the older members of the church delight to remember former days. I leave the wise to judge whether it would or would not be better for feeble churches to follow this course, in these days, in the erection of houses of worship.

In this low and humble sanctuary the church was blessed in 1815 and 16 with a greater revival than ever before. And now our little house, which some never expected to see filled, had in three years become too small to accommodate the congregation.

In 1817 our present house of worship was commenced. Though the house was to be plain, its cost, together with the land, exceeded the ability of the congregation, and a successful appeal was made to Christians abroad. About one thousand dollars were given to aid in building said house. That the generous benefactors of the church may know that their money was not given in vain, I would just remark that the church and congregation give seven or eight hundred dollars a year to benevolent purposes, and support the gospel among themselves to the satisfaction of the present incumbent.

That God who is gracious to the most unfaithful, granted us the effusions of his Spirit in 1819 and 20, again in 1822 and 3, also 1825, again 1827, and by the exhaustless mercy of God in 1828-9. The church now embraces little more than two hundred and fifty members. And would to God I could say after recording the history of his goodness, we were as humble and devoted as his loving kindness demands. But we have reason to fear the Head of the Church has somewhat against us. It would be ingratitude not to say that among the rich blessings of heaven, we have ever enjoyed peace among ourselves. God in mercy grant that this blessing may continue and abound for ever. For a number of years I was not called to attend the funeral of one of our members. But alas! in later years I have parted with some whose memory will be among my last recollections. Yours affectionately,

S. HOLMES.

INCONSISTENCY.

When do you leave for home? inquired a person in this city of one who lived at a distance. "In Saturday's Steam Boat," was the reply. Why, that boat will arrive at P. on the Sabbath, and surely you do not intend to violate that day. "No, I keep Sunday. I never leave home to travel on the Sabbath; but going towards home is a different affair." Ah! Is it so? Then the commandment would read, "Remember the Sabbath day to keep it holy—when you are at home." How many Sabbath breakers there are who attempt to pacify their consciences by such silly excuses. The Lord knoweth them.—B.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 11, 1830.

YALE COLLEGE COMMENCEMENT.

There is a sort of sameness in these anniversaries, a detail of which, may not be very interesting to some of our readers. But as the scenes are always changing, and the actors always new—it seems necessary and proper to keep a record of them as they pass over the stage one after another. Besides we take pleasure in noticing the steady progress of this *Pride* of our State, and even exult in its vast moral power, which is felt throughout our land.

ORDER OF EXERCISES.

FORENOON.

1. Distribution of the Order of Exercises.
2. Sacred Music.
3. Prayer by the President.
4. Salutatory Oration, by John Whiting Andrews, *Wallingford, Conn.*
5. Dissertation, "on the prevailing neglect of Moral Science," by Ray Palmer, *Little Compton, R. I.*
6. Oration, "on the prevailing tendency to Excitement in the literature of the day," by William Bouton Weed, *New-Canaan, Conn.*
7. Oration "on Uneasiness as a source of human action," by Richard Griswold Drake, *Windsor, Conn.*
8. A Dissertation, "on the influence of Diversity of Opinion, on the interests of truth," by Timothy Green Brainerd, *St. Albans, Vt.*
9. Oration "on the universality and immutability of the Laws of Nature," by Anthony Dumond Stanley, *East Hartford, Conn.*
10. Colloquy, "on the improvement to be expected from the recent discoveries in Physical Science," by Elijah Phelps Grant, *Colebrook, Conn.*
11. Oration, "on Original Thought," by David Close Comstock, *New-Canaan, Conn.*
- Dissertation, "on the influence of our Community of Language with Great Britain, on the formation of a national literature in this country," by Frederick Augustus Hanford, *New-York.*
13. Dissertation, "on the Negative Quantity," by William Newell, *Boston.*
14. Oration, "on the influence of Emulation on the progress of mental improvement," by Elias Loomis, *Dudley, Mass.*
15. Dissertation, "on the study of Human Nature, in works of the imagination," by Abraham Pratt Nott, *Saybrook, Conn.*
16. Dissertation, "on the charge of Mechanism, brought against the present age," by James R. Averill, *Hartford, Conn.*
17. "The Outlaw," a Dialogue, by W. B. Weed.
18. Sacred Music.

AFTERNOON.

1. Sacred Music.
2. Oration, "on the union of Literary Pursuit with the duties of a profession," by James Radcliff Davenport, *New-York.*
3. Oration, "on the prevalent style of debate in our national Legislature," by Lewis B. Woodruff, *Litchfield Conn.*
4. Oration, "on the obstacles to Literary Fame at the present day," by Elijah Phelps Grant, *Colebrook, Conn.*
5. Poem, "on Time," by George Goddard Barclay, *Philadelphia.*

* Excused from speaking in consequence of ill health or absence.

6. Dissertation, "on the Scepticism of men of genius," by Henry Brainard, *Hartford, Conn.*

7. "Julian," a Dramatic Fragment, by F. A. Hanford.

8. Oration, "on carrying the warmth of Early Feeling into the duties of life," with the Valedictory Address, by Henry Rogers Winthrop, *Stamford, Conn.*

9. Degrees Conferred.

10. Prayer by the President.

The degree of A. B. was conferred on the following young gentlemen:

John G. Anderson, John W. Andrews, James Archer, James R. Averill, Daniel D. Avery John C. Backus, William N. Baker, George G. Barclay, Henry Barnard, A. Hamilton Bishop, John B. Bispham, Samuel B. S. Bissell, Timothy G. Brainerd, Thomas L. Borden, Norman W. H. Butler, Edward Church, George R. Clarke, Robert Clarke, David Close Comstock, William R. Cone, James R. Davenport, Samuel W. Dorsey, Richard G. Drake, Joshua T. Eaton, Oliver Ellsworth, Joseph Emerson, W. H. M. Fanshaw, Pantoleon Galatty, John M. Gordon, Elijah P. Grant, David Greig, Eli Hall, Edward Hammond, Frederick A. Hanford, Thomas A. Hays, David J. Hillard, Alfred Hough, Melancthon Hoyt, Edward B. Jones, James Knox, Benjamin Lockwood, Elias Loomis, Enoch Mead, William R. Morris, John R. Murray, Lorenzo Neely, Benjamin D. Neill, William Newell, Abraham P. Nott, Ray Palmer, Charles H. Patten, Alfred E. Perkins, Charles F. Pond, Pandias Ralli, J. W. Sanders, M. Schoonmaker, Charles E. Scoville, Edmund Smith, John C. Smith, Anthony D. Stanley, William M. Tallman, Albert Thompson, Henry Turner, Richard A. Udall, William B. Weed, Thomas N. Welles, Henry Whitney, Henry R. Winthrop, Lewis B. Woodruff.

The following alumni of the College, received the degree of Master of Arts:

Nelson Beardsley, Zebulon Crocker, Joseph B. Baldwin, Mason Grosvenor, William D. Gere, Albert Hale, William Kirby, Philip S. Van Renssalaer, Cortland Van Renssalaer, Ephraim Simmonds, Asa Turner, George G. Tillotson, Horace Bushnell, Henry Durant, Sidney L. Johnson, Robert McEwen, John M. S. Perry, Charles M. Pope, John B. McPhail, Monson Saunders, Elijah N. Train, Joseph R. Cooke, Samuel Lee, William Lester, Henry Hoogeboom, Silas Mix, Stephen T. Robinson, Timothy T. Merwin, Philip R. Hoffman, Simon A. Wickes, Robert K. Richards, Roger S. Moore, Samuel S. Day, Willard H. Walker, Virgil D. Bonesteel, Joseph Cushing, Maltby Gelstow, Robert A. Hallam, James Darach, Stiles French, Robert G. Rankin, Samuel Howe, Anson Little, Robert C. Johnson—Union.

Honorary A. M.—Daniel Tyler, jr., Benjamin Talmadge, William W. Hudson, Alexander D. Bache, Rev. Seth Bliss, Rev. Henry G. Ludlow.

Medical Doctorates.—George C. Abernethy, Aldis S. Allen, Albert G. Bristol, Henry G. Buckley, Myron Downs, John Tyler, George W. Griswold, Thomas G. Lee, Theodore C. Hurd, Milton P.orton, William T. Peters, Lewis Riggs, Edmund W. Roberts, John T. Tuttle, Samuel B. Whiting, John Vermilyea, Albert A. Wright.

Honorary Medical Doctorates.—Samuel Hart, Rufus Turner, Earl Swift, John Judson, William A. Brewster.

The degree of Doctor of Divinity was conferred on the Rev. Ralph Emerson, Prof. at Andover.

The degree of Doctor of Laws was conferred on the Hon. Thomas S. Grinke, of Charleston, S. C.; Hon. Henry Baldwin, U. S. Judge, and Hon. Elizur Goodrich, of New-Haven.

PHI-BETA-KAPPA SOCIETY.

The Alpha of Connecticut held its general meeting on the 7th inst. A very beautiful and eloquent oration was pronounced by the Hon. Thomas S. Grimké, of South Carolina. A copy of the oration has been requested for publication.

The orators elected for next year are the Hon. James Kent, and the Hon. Edward Everett.

Ebenezer Bailey and Alanson Hamlin, Esquires, were elected Poets.

Hon. Henry Baldwin, Hon. Theodore Dwight, Hon. Henry B. Storrs, Prof. Edward Robinson, were elected Honorary members.

GREEK FAIR.

We are gratified at the result of this benevolent enterprise of our Ladies. They have realized from it after paying all expenses, *six hundred and eighty dollars*. And this is worth more to them than so many thousands added to their own interest; for it is sacredly devoted to the education of females in Greece, who, were it not for such Christian benevolence, would probably remain forever in ignorance and degradation. Seed thus sown, will assuredly bring forth an hundred-fold.

The arrangements at the Fair were well made, and conducted with the utmost propriety. It was a beautiful display of female taste, ingenuity and industry. Articles were received from a few of the neighboring towns, which added to the variety, and those who furnished them shall have their share of the *crop*, when the harvest is gathered.

A number of valuable and fanciful articles still remain on hand. They are deposited at the room adjoining the house of Mrs. Tappan, in Temple-street, where they may be examined and purchased. The avails will be applied to the same object.

ORDINATION.—In this city on the 6th inst. Mr. Asa Turner and Mr. Wyllis Warner, were ordained as Evangelists; the former with reference to missionary labors in Illinois.

The Rev. Mr. Mead of Middlebury made the introductory prayer; the Rev. G. C. Beckwith of Cincinnati, Ohio, preached the Sermon; the Rev. C. Boardman of this city made the ordaining prayer; the Rev. H. Ludlow of New-York gave the charge to Mr. Turner, and the Rev. S. W. Stebbins of West Haven gave the charge to Mr. Warner; the Rev. H. A. Parsons of Orange gave the right hand of fellowship; and the Rev. Dr. Taylor of this city made the concluding prayer.

Installation.—On the 18th inst. Rev. Asa Mead was installed over the Congregational Church and Society East Hartford. Rev. S. H. Riddell, of Glastenbury, made the Introductory Prayer; Rev. J. Hawes, of Hartford, preached the Sermon, from Jer. vi. 16; Rev. Dr. Perkins, of West Hartford, offered the Installing Prayer; Rev. J. Cogswell, of New Britain, gave the charge; Rev. S. Spring, of Hartford, gave the Right Hand of Fellowship; and the concluding Prayer was offered by Rev. S. W. Whelpley, of East Windsor.

At Colchester, Conn. Aug. 12th, the Rev. Lyman Strong was installed pastor of the first church and society in that place. The Rev. Mr. Hawes of Hartford, preached the sermon from Jer. vi. 16.

RELIGIOUS SPECULATION.

The great outlines of Christian truth are too plain to be mistaken by sincere and humble inquirers. Our wise and beneficent Parent has not given us a revelation calculated to mislead by its obscurity; and the actively and thoroughly pious of all ages and all communions, however their religious notions may have been colored and modified by the circumstances of the age in which they lived, or the peculiarities of the church to which they belonged, have agreed with admirable exactness on all those great subjects which affect the feelings of the heart and the conduct of the life. It is only after seasons of long declension, and of deep and general corruption, when these great principles have been totally obscured and nearly obliterated, that there is need of radical change. Such a season was the dark ages; and such a change was effected by the Reformation. The great outlines of Christian truth, which are always perceptible to every pious mind, were then clearly and distinctly marked. The path to heavenly wisdom was then made so straight, that it cannot now be altered, unless it be for the worse.

But must we always believe just as our fathers believed? Is it not possible for us to advance a step beyond them in the knowledge of religious truth? Certainly it is possible; and it is our duty to do it. We enjoy the advantages of all their improvements, and have access to many sources of knowledge, from which they were excluded. There is no proof that our natural powers are inferior to theirs, and it is certain that our means of cultivating our powers are superior.

Improvement, then, in religious knowledge, is possible. We should remember, however, that *to change is not always to improve*, and to *alter our course* is not the same thing as *going forward*. We need strike out no new road, for the old one is the best, and the only safe one. We want to invent no new doctrines, for there are enough of the old ones, and they are the doctrines of the bible. Advancement in religious knowledge does not consist in the *changing*, but in the *maturing* of our faith. The bloom of childhood is very different from the ripeness of middle age; and yet, the body of the man is nothing more than the development and increase of the same limbs which he had in infancy. We wish not to change the system of our fathers, but with our increased means of knowledge, we can and ought to *bring it to greater perfection*. We can outgrow inconsistencies, define principles, dismiss inconclusive arguments, and remove excrescences. It is one thing to polish away the rough stone which adheres to a diamond, and a very different thing to exchange the diamond itself for a piece of glittering tinsel. It is a pious work to develop, to illustrate and confirm the old doctrines of the cross; but it is impious to obscure, to mutilate, and to change.

Let us, then, cull out the weeds from the fields of our fathers, that the grain may grow more thrivingly; and not, like many self-styled reformers, pluck up weeds and grain together, and sow the ground over with thistles.

Boston Recorder.

YOUTH'S DEPARTMENT.

Extract of a letter to the editor of the Religious Intelligencer, dated Alikhunna, Choctaw Nation, Aug. 12th 1890.

DEAR SIR,—I take the liberty of forwarding for the "Youth's Department" of the Religious Intelligencer, the following extracts, translated from letters written in their native tongue by two Choctaw youth, living at the extreme ends of the nation. Should you think proper, you are at liberty to insert them. I would also take this opportunity of acknowledging my obligations to you for your excellent paper, which you have continued to send me without expense for several years past. I pray the Author of every good and perfect gift to reward you an hundred fold.

Your's in Christian bonds,
L. S. WILLIAMS.

EXTRACTS.

O my brother, I salute you with a few words. I send you this talk with a glad heart. My health is good, and that of my friends. I saw the letter you sent me which made my heart very happy. It is indeed true—I have not remembered my old instructor, as I ought. But now I surely know him, and am thinking about you. It is so; I had not acknowledged my King Jesus Christ as my Saviour: thinking of this I am grieved. Though you have always wished me that alone which was for my good, I have not followed your advice. But henceforth I think I will surely follow you. Having arrived to a state of manhood, and through the grace of Jesus Christ, I now meditate on these things.

This being the case with me, I have great satisfaction in sending you this word, O my brother. Thanksgiving. [An expression of gratitude, it would seem, for the hopes expressed in the following sentence.] I rejoice to tell you, O my brother, that while I live I am the soldier of Jesus Christ my King. My daily thought is, O that my Father above would love me: and desiring this, I give him my very heart. Though I have been the soldier of Satan the wicked Spirit, I hope I have now left his service. To trust in Jehovah, Jesus is surely my determination. O my brother, I sit here now writing to you with a heart mourning greatly for having gone astray from Jehovah, as I have done. But I rejoice that my life is still spared, and that I am now the soldier of Jesus Christ. My brother I salute you.

Your old scholar, G. F.

The following is dated

EMMAUS, July 14.

O my brother, and acquaintance,

This morning I sit down to write a few words to you. I am well, and my mind is very happy. Although I ought to tell you all about myself, yet, as I fear [or hesitate] to do so, I am sorry that I can send you only a short talk. However, as my Heavenly Father has helped me, I hope it is well with me: therefore I think you will rejoice to hear me.

I wish to mention something which you used to tell, and which I did not then know. [Understand.] Our Saviour Jesus Christ, whom

you used to talk about:—Now I know him to be such. Jesus Christ is good. Though I was a lost man [a sinner] wishing to save me, he came to this world, and suffered, and was nailed to the cross and died. Meditating on this I mourn. [Am sorrowful.] Therefore I will serve Jehovah with my soul, and with my breath, [or life,] for it is his. I hold forth my hands unto Jesus. While I live I will not turn away from Jehovah. O that I could be numbered with the children of God. I earnestly desire it. O that I could cast away all my sins, has been my earnest wish. Although I have sinned against God, yet as he is so good, he saves me. I know it would be just in him to send me to hell. O do pray for me, and I will pray for you.

L. C.

August 16th.

I would add a few lines relative to the present state of the Choctaws, and the churches in this nation. It is really a trying time. The breach is I fear widening. The heathen party received a momentary check from some decided movements of Col. Lefleur, about a month ago. But it is certain that they retain a spirit of enmity to the gospel, which shows itself in opposition to all the political proceedings of the Christian party. The latter is rather the most numerous at present, and is gaining ground; so that they will probably be considered as the 'voice of the nation,' by Commissioners, should they come on to hold a treaty for their lands. Such an event is expected. But it is by no means certain that they will sell. They have not complied with the invitation of the President, to meet him in Tennessee.—Though there is much confusion among this people, and some proceedings have looked quite hostile, yet, we do not as yet seriously apprehend more sanguinary measures. The Lord reigns.

As respects the churches—there is much to lament. But we should be guilty of base ingratitude, should we forget what God hath wrought, or be unmindful of the tokens of his love and mercy which still abound. There are quite a considerable number of cases of grievous backsliding—perhaps I should say apostacy. I speak of the churches in general throughout the nation. Satan has indeed come down with great wrath. O will not Christians sympathise with these poor ignorant fellow-men. Pray for Zion's cause among the Choctaws.

Your's &c. L. S. WILLIAMS.

GOOD EXAMPLE.

Living under the influence of a bright example is to the soul what breathing a pure and wholesome air is to the body. We find ourselves mended, and improved, and invigorated, by both, without any sensible impression made upon us, without perceiving how the happy change is brought about. When people offer us advice in form, it seems to argue a kind of superiority which sometimes piques and offends us. We are apt to set ourselves out of mere pride, to fence and fight against it. But we cannot possibly be angry at a man for taking care of his own conduct, for going on in the right road himself, and leaving us to follow him or not, as we think fit.

From the Evangelist.

CALVINISTIC AND METHODISTIC.

Mr. Editor.—It is interesting to me to watch the development of evangelical principles within the various branches of the christian church; and to see how as men become better christians, and the study of the Bible regains its ascendancy above the study of human systems, and the spirit of missions grows and expands, good people are coming to think more and more alike. As the *ultras* of all sorts, plunge deeper and deeper into the mire of bigotry, the evangelical portion of the various sects are drawing closer and closer the bonds of union, both in doctrine and affection. The union by *treaty* has been fairly tried, in regard to the *Bible and Tract Societies*, the *Sunday School Union*, the *Home Missionary Society*, the *American Board of Commissioners for Foreign Missions*. And it has been found that all attempts to cement a union between denominations as such, *treating in their sectarian capacity*, are fruitless. *Sectarian Methodists* have withdrawn from the *Bible and Tract Societies*. *Sectarian Dutch* have withdrawn from the *Sunday School Union*. *Sectarian Presbyterians* have withdrawn from the *Home Mission Society*, and intend to withdraw from the *Board of Foreign Missions*. And these sectarians in spirit are constantly laboring to widen the breach, and foment the jealousy among acknowledged christians. But at the same time, good men in their individual capacity, are increasing in knowledge and in a purely evangelical spirit, and of course, are becoming more and more alike as they drink more and more deeply "into the same spirit." It is gratifying to see that even their doctrinal views are more and more alike.

This is particularly the case in respect to the two great divisions of the evangelical host, the Calvinists and Methodists. A beloved Methodist brother, in remarking upon several recent publications and practices, said, "It seems to me you Calvinists are becoming quite Methodist." The reply was, "And are not you Methodists becoming quite Calvinistic too?" He said he believed it was so; and proceeded to mention some remarks by a distinguished Methodist preacher, respecting the manner in which God intends to overrule the machinations of the Jesuits, and the blasphemies of infidels, to the advancement of his church, and the consequent obligation of christians not to let their hearts be troubled at the fearful signs of the times.

The occasion of the above remarks is this. There is a person who appears in the main to be quite evangelical, i. e. to exhibit a gospel spirit, who contributes regularly to the columns of the *Methodist Advocate*, with the signature of *Servator*. He furnishes about one or two columns weekly, sometimes his own, sometimes the writings of his correspondents, in the miscellaneous *essay* style of the *Spectator*; the papers often containing much valuable thought, chiefly on experimental and practical religion. In the paper for August 13, is an article signed "P." on parental partiality, in which the writer happily introduces the story of Jacob's par-

tiality for Joseph. In the course of it, he turns aside from his main object, to make the following reflections.

"But since I have touched on this case, my mind seems lost in its contemplations of Divine Providence. Though we must certainly exclude from the producing hand of God all moral evil, yet such is the wonderful depth of his counsels, the stupendous wisdom of his plans of operation, in the management of the vast and complicated machinery of the universe, and more especially in checking, controlling, and finally determining the ultimate end of the passions and propensities of mankind, that we know not which most to admire, the skill and beneficence of his guiding and controlling hand, or the good which it finally accomplishes. We blame the partial affection of parents—we censure, very justly too, the heedless impetuosity of youth—we sit in severe judgement upon much of our own conduct upon a retrospection of our lives—and we exercise perhaps more severity still while we look at the conduct of others, especially the cool deliberate, and I might say murderous intentions of Joseph's brethren: and yet, after all, we are forced often to behold the final issue with a mixture of wonder and admiration. I frankly confess to you, my friend, that although no one can more strenuously contend for human responsibility than I do, I very frequently find myself surrounded with such mysteries, that I can only silently ejaculate, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'"

Now this is the very discrimination which is made by consistent Calvinists. We "exclude from the producing hand of God all moral evil." And yet we are constrained to recognize and adore "the skill and beneficence of his guiding and controlling hand," and "the good which it finally accomplishes." And the reflection which struck this writer so forcibly in regard to the sin of Joseph's brethren, we apply to all events whatever, believing that "not a sparrow falls to the ground without our heavenly Father's knowledge." And we hold, moreover, that the good which God accomplishes by the means of the wrong actions of the wicked, he always intended to accomplish, and by the very means which he actually uses. We hold that there is with him no variableness, nor shadow of turning; no new plan, expedient, or determination, in regard either to ends or means; but that all is "from everlasting to everlasting, the same yesterday, to day, and for ever." This is what we mean by the decrees of God. And if his actual overruling, in the case of Joseph's brethren, can be contemplated and admired by "P." while he at the same time "contends strenuously for human responsibility;" without any charge of absurdity; why cannot the eternal design to overrule be consistently believed by Calvinists? And this is substantially all of the dreadful doctrine of ETERNAL DECREES.

Finding, therefore, that pious Methodists, when piously contemplating the great facts of God's universal providence, as described in

the Bible, except the same distinctions, and are filled with the same humble adoration as ourselves, we must be allowed still to cherish and dwell on the sentiment, "How we agree!"

A FRIEND TO PLAIN TRUTH.

CHEROKEE NATION.

More than three whole pages of the Cherokee Phoenix is occupied with the opinion of Wm. Wirt, Esq., late Attorney General of the United States, on the great question whether the State of Georgia has a right to extend her laws over the Cherokees within the Cherokee territory. We have room only for a few extracts.

The answer to this question depends on the political relation which the Cherokees hold to the State of Georgia. If they are citizens of that state, residing within her jurisdiction, they are unquestionable subject to her laws; if not, it is just as clear that the State of Georgia has no authority to extend her laws over them. How is the question of the political condition of these people to be settled? I know of no other mode of doing it than by an appeal to their history. Looking to this history, we find that they compose a part of the aboriginal inhabitants of this country, and, in their origin, they were, unquestionably, a sovereign people, owing allegiance to no other earthly potentate. Has this condition been altered by any thing that has since occurred? We are not informed, by history, of any alteration.

The State of Georgia, it has been said, has a right to legislate over all people within her territory. But the Cherokee Indians are not people within her territory. The territory which they occupy is not, at present, a part of the territory of Georgia. Her title is that only of the ultimate domain, after it shall have been relinquished by the Indians. At present, it is the territory of the Indians. "They are the rightful occupants of the soil, with a legal as well as just claim to retain the possession, and to use it according to their discretion." And although their right is lightly spoken of, because it is a mere right of occupancy, yet it is to be remembered that it is an exclusive right of occupancy, a right which stands solemnly guaranteed to them by the United States, a right which belongs to them and their heirs forever, a right which they may alienate or not, at their pleasure, subject to no other restriction than this, that they can alienate only to the United States of America.

The territory which the Cherokees occupy, is not, at present, therefore, the territory of Georgia considered as property. But the material question, with reference to the inquiry before us, is, whether this territory be within the jurisdiction of Georgia. If it be not, it is clearly not subject to her laws. And this question is directly answered by the whole scope and term of the treaties which have been cited and quoted in the case prefixed to this opinion. The 11th article of the treaty of Holston contains an express and decisive admission of the principle implied in all these treaties, throughout all their provisions, to wit, that the territory of the Cherokees is not within the jurisdiction of the states, nor subject to their laws. This treaty is recognized as in full force by all the subsequent treaties. Georgia, as one of the United States, is a party to it, and is estopped to deny what she has thus solemnly admitted. The fact that the territory occupied by the Cherokees lies within the chartered limits of Georgia, establishes nothing with regard to the question under consideration. That charter granted the title of the monarch who gave it, and nothing more; and neither himself nor his grantees considered it as conferring any right to take from the Indians their lands by force,

much less to abolish their laws, usages, and customs, and to extend the British laws compulsively over them.

Although this territory, then, does lie within the chartered limits of Georgia, I am of the opinion that the people of Georgia have no right to disturb the Indian possession of these lands nor to interfere with their government. The United States, stand pledged by the solemn guaranty of a subsisting treaty, twice sanctioned by the Senate of the United States, to protect the possessions of the Indians.

By the same treaty, it is stipulated that no citizen of the United States shall even cross the Indian boundary, without a passport first obtained from the governor of some one of the states or territorial districts, or such other person as the President shall appoint. Is a writ from a court, or a warrant from a magistrate of Georgia such a passport from the Governor as the treaty contemplates? Or is the service of such process upon the Indians, within their own territory, under the authority of the State of Georgia, such a visit, under a passport, as the parties to this treaty manifestly contemplated? Shall the inviolability of the Indian territory have been consecrated by the treaty, against even a peaceable visit, without a passport: and can it be believed to have been within the contemplation of the parties, that the State of Georgia should be at liberty to dismember the whole territory, at her pleasure, to amalgamate it with her counties, and to spread her officers over it, in every direction, for the apprehension and punishment of these Indians, for obedience to their own laws? This can scarcely be believed by any man, who is not blinded by prejudice or passion, to have been the intention of the parties to this treaty. And, if so, it must be manifest that every officer in the State of Georgia, who crosses the Indian boundary in execution of her law, violates that guaranty which the faith and honor of the United States stand pledged to make good.

It is said, that to permit them to govern themselves on those lands, would be to permit a government within a government, which is represented as a monster in politics, never heard of before. But, the objection is not true in point of fact; it is not a government within a government, in the sense of the political axiom to which the objection alludes. The absurdity which the axiom repels is that of two distinct and equal sovereignties affecting to operate, at the same time, upon the same portion of territory. But that is not the case, here; for the Cherokees do not pretend to any right of government beyond the limits of the territory whose exclusive possession they hold, under the guaranty of the United States; and as long as the neighboring states respect that guaranty, they have no government within the Indian limits; for they cannot exercise the power of government there, without a direct and continued violation of the Indian right of possession. It is only by begging the question and assuming the right of the neighboring states to govern the Indians by state laws, within the Indian possessions, that the political solecism of a government within a government is produced. Instead of proving the right of the states to overleap the guaranty of the treaty, this right is assumed; and having thus gained foothold within the Indian limits, the exclusive right of government on the part of the states is, then maintained on account of a political solecism created solely by this unwarranted assumption. For it is manifest that so long as the Indians confine their government within their own limits, and the states operate only on the territory exterior to those limits, there is no conflict of laws, no political paradox, no imperium in imperio: each moves in its own separate sphere, without the slightest collision with the other.

If by a government within a government, it be meant that the territory all around the Indians, is

under the government of several of the states, this is no political paradox, and is not at all the meaning of the axiom in question. It is a thing of every day's occurrence, for a small state to be surrounded by the territories of another sovereignty. It was the condition of all the small republics of Europe: of Venice, of Florence, of the Hanse Towns, of Switzerland, and is now the condition of every district, arsenal, dockyard, fort and hospital under the exclusive government of the United States, within the bosom of the States. I see not why the government of Congress, within the district of Columbia, should not as well be considered a government within a government, because surrounded by the state authorities of Maryland and Virginia, as that the self-government of the Cherokees within their limits, should be considered a government within a government, because surrounded by the state authorities of Georgia, Alabama, and Tennessee. In both cases, it is matter of compact; and so long as the compact is respected, there is no collision of authorities, but the political relations of the parties are as separate and distinct, and their action as harmonious, as if they were parted by oceans. The mutual annoyance resulting from the neighborhood of the parties is a consideration of mere expediency, and does not touch the question of right; it is to the last, alone, that my opinion is confined. But on this objection of expediency, it may be observed, that in our own society, the inconveniences of bad neighborhood are often severely felt; yet they are not considered as authorizing the stronger of the two to expel his neighbor, or to strip him of his legal rights, in order to get rid of his vicinity.

Speaking of the iniquitous law which Georgia has extended over the Cherokees, Mr. Wirt remarks—

To Congress alone belongs the right to declare war, as well as to regulate commerce, with the Indian tribes. Is this consistent with a right in the neighboring states to extinguish these tribes on the lands which they occupy?

For the law which has been placed before me amounts to an extinguishment of them as a tribe of Indians. Not only are their own laws abolished by it, it being made highly penal in them either to enforce or obey them, but the laws of the state exclusively, are extended over them, and what is still worse, by the same law these oppressed people are stripped even of the right of giving evidence in a court of justice against their oppressors, which is the common privilege of every citizen of Georgia, however humble, unprincipled, or despicable. While, then, the constitution, laws, and treaties of the United States acknowledge this tribe as a sovereign nation, while Congress alone has the power to declare war against them and to regulate commerce with them, and the President and Senate alone, have the power to treat with them, while, by the second article of the treaty of Holston, they are placed expressly "under the protection of the United States and of no other sovereign," and while they are yet holding their lands under the pledged faith of the United States, given by that treaty, here is one of these same states which claims the right of entering their territory by force, of extinguishing the political existence of the whole tribe at once, and forever, and, at the same time, of disfranchising them even of one of the poorest and commonest privileges of the humblest citizens of Georgia—that of giving evidence in a court of justice against their oppressors!

If these things are to be permitted, what becomes of the stipulations of protection and guaranty under the second and seventh articles of the treaty of Holston?

In conclusion, he says:

On every ground of argument on which I have been

enabled by my own reflections or the suggestions of others to consider this question, I am of the opinion—

1. That the Cherokees are a sovereign nation; and that their having placed themselves under the protection of the United States does not at all impair their sovereignty and independence as a nation. "One community may be bound to another by a very unequal alliance, and still be a sovereign state. Though a weak State, in order to provide for its safety, should place itself under the protection of a more powerful one, yet according to Vattel, (B. 1. ch. 1, § 8 and 6,) if it reserves to itself the right of governing its own body, it ought to be considered as an independent state." 20 Johnson's Reports, 711, 712, *Goodell vs. Jackson*.

2. That the territory of the Cherokees is not within the jurisdiction of the State of Georgia, but within the sole and exclusive jurisdiction of the Cherokee nation.

3. That consequently, the state of Georgia has no right to extend her laws over that territory.

4. That the law of Georgia which has been placed before me is unconstitutional and void—1. Because it is repugnant to the treaties between the United States and the Cherokee nation. 2. Because it is repugnant to a law of the United States passed in 1802, entitled, "an act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers." 3. Because it is repugnant to the constitution, inasmuch as it impairs the obligation of all the contracts arising under the treaties with the Cherokees; and affects moreover to regulate intercourse with an Indian tribe, a power which belongs exclusively to Congress.

WM. WIRT.

Baltimore June 20th, 1830.

CHURCH AND STATE.—The pilgrims! those apostles of liberty, who landed on the Rock of Plymouth and founded these the purest and freest commonwealths on earth, who were they? Calvinists. Compare them with the colonies of his most popish Majesty, and the present nominal republics of Spanish America, where the papal religion is established and all other religions prohibited by law. Does not a union of Church and State exist in every republic in which Popery is the prevailing religion? Is there a nation on the globe, kingdom or commonwealth, in which Papists are the most numerous sect, where the Church and State are not united?

The constitution of the Presbyterian Church inculcates and asserts the complete separation of civil and ecclesiastical power, upholds and contends for religious toleration and liberty of conscience. The very form of ecclesiastical government in the Presbyterian body is *strictly republican* while the Pope, is both Church and State.

What I do, thou knowest not now; but thou shalt know hereafter—is the unvaried language of God, in his providence. He will have us credit every step. He will not assign reasons, because he will exercise faith.

Faith is the master-spring of a Minister. "Hell is before me, and thousands of souls shut up there in everlasting agonies—Jesus Christ stands forth to save men from rushing into this bottomless abyss—He sends me to proclaim his Ability and his Love; I want no fourth idea!—every fourth idea is contemptible!—every fourth idea is a grand impertinence!"

INFANT SCHOOLS IN PARIS.

Amelia Opie, a member of the Society of Friends, and well known to the literary world as Mrs. Opie, in a letter to a friend, gives the following account of the Infant Schools which she visited at Paris last year.

[N. Y. Obs.]

On the 20th of the 6th month, 1829, I arrived at Paris, and left it on the 29th of the 10th month. During my stay, I visited several infant schools, or *Salles d'Asyle* as they are called.—The most extensive forms part of an establishment founded by a rich magistrate named Cochon, comprising schools for different ages.—He has already expended 80,000 francs on this institution, and is still purchasing land with the intent of building more school-rooms. The conductress of this well regulated establishment by name Millet, went over to England before she undertook the direction, in order to be qualified for her duties, at the admirable school in the Borough Road. Three of the other infant schools which came under my notice, are under the direction of a committee of ladies, and are conducted exactly in the same manner as infant schools in England, and had it not been for the crucifix hung against the wall at the end of the apartment, I should not have known that I was in a Catholic seminary. I also visited a school which is under the care of Sisters of Charity. There are several other schools, some called "ecoles de l'ENSEIGNEMENT mutuel," or schools of mutual instruction, conducted, as the name shows, on the Lancasterian plan. These I had not sufficient time to visit, but I can venture to assert that I had reason to judge favorably of those which I did see.

My obliging friend, M. Jornard, of the institute, introduced me one evening at a periodical meeting of the committee at Paris, which receives and answers all communications on the subject of education, and a cry for instruction seemed to have gone forth from every department of the kingdom; for the letters from the different provinces which I heard read, contained applications for money to carry on plans of education, and in some papers in despite of mayors and municipalities.

From the N. York Advertiser.

SCHOOLS IN TURKEY.

We have received the following communication concerning our countryman, the Rev. Mr. Brewer, who has established schools at Smyrna, under the patronage and support of a society in the United States. We are persuaded that the prospect of such usefulness as the present condition of Turkey offers to the benevolent of this country, will excite the interest of many of our readers. We have received this communication through the attention of an intelligent gentleman just arrived from Smyrna, who is able to speak from personal observation, and fully confirms the following favorable view of the present condition and the prospects of the plan of instruction in operation at Smyrna for the Greeks, and proposed to be extended for the benefit of the Turks.

"The hopeful changes which are taking place in the character and policy of the Turks, and the improved condition of the people, who are,

or who have been subject to them, point out the present as a favorable moment for giving an impulse to the cause of female education in the East. Impressed with the importance of this crisis, a school has been established in Smyrna by the Rev. Mr. Brewer and 2 American ladies, under the patronage of a society of ladies in New-Haven. To this school free access is given for children of all religions, altho' most of those who now attend are Greeks. Already a hundred girls have entered, whose progress in needle-work, reading, writing, cleanliness, and correctness of deportment, is very perceptible. The school is conducted on the system of mutual instruction, so that many are training up as monitresses, who will themselves be qualified in their turn to conduct similar schools.

It is the wish of this company of teachers and of the society which sent them forth, to place their school on a better footing, by the erection of a larger and more commodious room, and making it in every respect a model for the surrounding regions. They also earnestly desire to establish other schools, particularly for the education of females, among the islands, along the shores, and far into the interior of Asia. For this purpose, they respectfully solicit the aid of the mothers and daughters, husbands and sons of their own enlightened and happy land.

In the vicissitudes of human things, the bright and lovely regions of the East have been for ages shrouded in political, mental and moral darkness. "Westward the star of empire," the sun of science and of Christianity have taken their way. Shall there be no returning beams to waken those benighted lands from their long Egyptian slumbers?

The measures proposed by the above mentioned society and their agents abroad, are such as are fitted to commend themselves to every sober, as well as every benevolent mind.—Among a poor and oppressed people, and where such undertakings are novel, a little encouragement is necessary in the first instance, by supporting teachers, and helping to build school houses. Both these may be afforded at a moderate expense, nor would assistance long be necessary in any one place. A beginning once made in so important a centre as the great commercial capital of Asia Minor, the system may be expected to extend itself far and wide. The mothers of one generation having become enlightened, we need not fear that the succeeding age will return to barbarism. And when education shall be diffused among the common people, and the New Testament read in schools and families, the intrigues of statesmen, and the fleets and armies of the Allied Princes, will not be necessary for regulating the affairs of foreign and independent nations.

N. B. The treasurer of the above society is Leonard A. Daggett, Esq. of New-Haven, (Ct.) to whom all contributions may be sent.

RELIGION IN COMMON SCHOOLS.

[Furnished for the Pastor's Journal, by a candidate for the Ministry.]

The conversion of A— had been the burden of the frequent prayers of a godly mother, and the deep solicitude of the minister of the

parish of S—, N. J. for several years previous to 1825. During the winter of that year a powerful revival of religion commenced in the town. Among the first fruits of this work was A. He was at this time teacher of an English school upon the borders of an adjoining town. Not a week had elapsed after his hopeful conversion, before the Holy Spirit's influences were evidently felt among the pupils of his charge. On the succeeding Saturday, as usual, A. devoted a portion of time to catechising the children, but with feelings widely different from those which he had entertained on any former occasion. To use his own words,—“It appeared to me that I could preach a sermon from every answer.” After proposing the first question, and receiving its answer, he was induced to ask again, “*Who God was?*” and “*Where God was?*” The child to whom the questions were put, not being able to answer, his heart was opened, and his tongue loosed; to speak forth what God had done for his creatures. New truths were unfolded to his mind as he proceeded, and ere long the hearts of the children were evidently affected, and tears were observed trickling down the cheeks of one or two about 14 years of age. A. continued questioning, but paused at each answer to explain and illustrate the truth. He continued thus about two hours, with *simplicity and plainness** of speech, dwelling upon the *goodness of God*, especially in the gift of his Son, and the *ingratitude of rebellious sinners*. At the close of the exercises, nearly every eye was bathed in tears, and though undoubtedly much animal feeling was excited, there is good reason to believe that an arrow of conviction was lodged by the Spirit in the hearts of some, whose pains were not removed till relieved by the balm of a Saviour's blood.

On returning to the school the following Monday, a few of them were found reading their Testaments and weeping; they had determined with themselves to seek an interest in Christ, and requested their teacher to pray for them. During the week great solemnity prevailed throughout the school, and some were unable to attend to their ordinary occupations, but spent most of their time in reading and prayer. As some of them recited Scripture lessons from memory, A. took occasion frequently to explain the Word. On the succeeding Saturday, at the catechising, there was much feeling, though less weeping, than on the former occasion. On Monday morning, however, a minister visited the school. His conversation was not without effect, and a number of them were induced to attend a meeting appointed for anxious inquirers that evening. Conviction was deepened, and for days and weeks together the school intermissions were occupied as religious conferences

* During the course of remarks, and while one or two were weeping around him, a lad about 15 years of age was observed laughing at what he supposed their folly! A. calling him by name, said,—“If you laugh here, you will not laugh in eternity.” This youth afterwards told me, that although at the time the remark was made, he thought his teacher possessed no feeling for him, he now thanked God that it was ever made, for it had been, he trusted, the first means of his conversion.

between A. and those who were anxious for their souls' salvation; and at the close of school exercises for the day, some remarks were usually made relative to their immortal interests. Soon, however, one and another in succession cherished the hope of having “passed from death unto life;” though generally, like the poor woman of the gospel, they confessed it *tremblingly*. No diligence was spared to warn them against deception. For three months the blessed work continued with more or less power, and as the fruits of it, nine or ten of these precious youth, from 12 to 16 years of age, were hopefully connected with the church. Not only were these converted, as we trust, but there was evidently a moral reformation throughout the *whole school*. While those who were hoping in the Redeemer, were employed in songs and supplications in some retired grove of a neighboring wood, during intermissions, and others were enquiring “what they should do to be saved,” the remainder, even the smallest, were observed sitting or walking in little groups, and talking with each other about what they had seen and heard; and A. remarks, that during the three months that he continued with them, he does not recollect to have heard an angry word from one of them. “Instead of the thorn had sprung up the fir-tree.” Those who were rejoicing in hope, formed themselves into a society for worship, entitled “*The Scholars' Prayer Meeting*.” They met once a week, and to have heard their simple but earnest petitions would have put many an older Christian to shame. The revival spread throughout the congregation of W., and through the faithfulness of the pastor, accompanied by the Holy Spirit, about 100, it is hoped, from the ages of 12 to 60, were collected into the fold of the Great Shepherd.

THE SAVIOUR PRESENT

Would you do this act, would you be angry without cause, give way to petulance, evil-speaking, or any immorality, if your Saviour were present? Certainly not if you are a Christian; for you restrain these out-breakings of sin even in the presence of a venerated fellow-being. Consider then; Is not your Saviour always present? Most assuredly. He marks your unchristian deportment or language, and he abhors it.—*Evan.*

OBITUARY.

DIED—In this city, on Saturday last, Miss Bethiah Baldwin, aged 87—sister of the Hon. Simeon Baldwin, and formerly of Norwich, in this State; on the 21st ult. widow Roxana Hayden, aged 71; Frederick Sherman, only son of Mr. Anson T. Colt, aged 10 months; on the 3d inst. Mrs. Mary Davis, relict of the late Mr. Enoch Davis, aged 84.

At West-Haven, on the 5th inst. Mrs. Kimberly, wife of Capt. Gilead Kimberly, aged 67.

At Cheshire, on the 30th ult. Miss Esther Todd of North Haven, aged 62.

At Northford, on the 31st ult. Mr. Samuel W. Foot, aged 26, much lamented by his friends and acquaintance.

At New-York city, on the 30th ult. the Rev. Edmund D. Griffin, in the 26th year of his age, son of George Griffin, Esq.

NEW-HAVEN TEMPERANCE SOCIETY.

The Monthly Meeting of this Society stands adjourned to next Monday evening, to be holden in the basement story of the Meeting House near the Market. It is expected that Mr. Frost, agent of the State Temperance Society will be present.

There is usually no regular reports or addresses at these monthly meetings. But they are often made interesting and instructive by the relation of facts, and free conversation. The friends of temperance and humanity love to meet and strengthen each others hands, and rejoice together in the prosperity and triumph of the righteous cause in which they are engaged. Members of the reformation, both male and female, are invited to attend these meetings. Those who are halting between two opinions, if they are not members, are invited to attend. Those who look upon us with a jealous eye, who stand aloof, and shake their heads, and call us hard names, are invited to attend, and we will convince them, that our motives are as pure as charity. And even our enemies if we have any, who would revile and persecute, or turn us out of office, are invited to "come and go with us, and we will do them good;" and if any are verging to the path of ruin, or staggering on the brink of the pit that yawns to receive them, we would help them, we would save them with the same disinterested holy motives that would prompt us to take a fellow being from a watery grave, or to save a soul from death.

* * * * *

"And will not Virtue's—Freedom's—friends unite
And strangle the Destroyer? Shall the youth
Of this illustrious land before him fall,
As pagans round their horrid idol bow?
A voice proclaims they shall not thus be lost—
That voice—Sons of Philanthropy! is yours—
And it has moved the nation—Hark! it peals
In tones of eloquence and awful power
Through all the regions of this monarch-crime,
And startled thousands hear it and obey—
Ye banded patrons of a noble cause—
Go on! and righteous Heaven will bless your work—
Let patriots and philanthropists combine
To give refuge where'er occasion calls,
And free their country from that gathering curse
Which, like a flaming tempest, sweeps the land."

Bryan.

OBITUARY—MRS. HARRIET STEWART.

We copy from the N. Y. Observer of to-day, the following notice:

DIED—At Cooperstown N. Y. on the 6th inst. **HARRIET**, wife of the Rev. C. S. STEWART, of the United States Navy. The death of this amiable and interesting female will be extensively and deeply lamented. Lovely in person and in manners, and richly endowed with many of the brightest qualities of her sex, she was justly admired by all who had the happiness of her acquaintance. The foundation of the disease which has brought her to an early grave, was laid in the Sandwich Islands, when a member for three years, of the Christian mission there; and while her memory will be embalmed in the bosom of the church in her native country, blessings will long hang upon her name among the Gentiles of the sea.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for 112 or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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FEAR IN THE WRONG PLACE.—Many persons are afraid to die, but not to live, in impenitence. There is full as much real danger in living wicked lives, as in dying without repentance. Death suspends his arrow over us like the sword of Damocles; men know it, but because it is invisible, they heed it not. When the last conflict arrives, this arrow becomes visible, and then the sinner quakes. "Be wise to-day; 'tis madness to defer.—Evan.

EDUCATION IN GREECE.

The following contributions to the Treasury of the New-Haven Female Greek Association have been received since our last report, viz.

By Rev. Mr. Fields of Stockbridge,	
From the Congregational Society in Sheffield	\$8 00
Mr. Bart's church in Great Barrington	8 59
the people in Lenox	9 10
do. north parish in New Marlborough	10 79
do. Williamstown	26 39
the Juvenile Greek Society Pittsfield	20 00
a package of articles valued at	12 00
	—32 00
a few ladies of the Female Seminary in do.	2 18
a public contribution in Stockbridge	15 69
Ladies' Greek Association in do.	9 80
do. East-street in do.	4 50
an English lady resident in do.	5 00
a gentleman do.	1 00
and a half r.m. of paper valued at	1 00
	—2 00
a gentleman do. one ream of paper valued at	3 00
Miss Charlotte Whiting's select school	
do. of small girls,	
1 half ream of paper,	1 00
4 slates and pencils,	56
needle books,	1 75
1 pair scissors	25
	—3 56
a little girl 2 English testaments	30
	—43 55
	\$140 60
per Pliny Cutler, Esq.	
from Mrs. Margaret Kent of Concord,	
N. H.	\$20 00
Daniel Hall, Esq. Baltimore	15 00
	—35 10
Professor Gibbs, of Yale College	10 00
Abraham Bradley in this city	10 00
the Ladies' Greek Society in West-field, Mass.	22 00
Juvenile do.	2 00
	—24 00
L. A. DAGGETT, Treas.	\$219 60

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 2, 1830.

Fenn, Townsend & Hull; J. Allen; Giles H. Bass; T. W. Smith; Dr. Charles Smith; Rev. Daniel Jones; Samuel Eells; Bryan Richards; Rev. Joseph Harvey; Thos. A. Dutton; Fr. S. Hoffman.